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Essays, Expositions, &c.

RITUALISM UNMASKED.

Substance of a Lecture delivered by H. Watts, in the Baptist School Room, Stanningley, Oct., 26th, 1869.

I PURPOSE this evening doing two things. In the first place, I shall endeavour to show you what ritualism is, and, in the second place, at what it aims. As you are aware, at the present time the ritualistic question is agitating men's minds throughout the length and breadth of the land. Men are talking about it everywhere. But, although there is a great deal of talk about it, I fear that there are comparatively few beside the ritualistic priests themselves who thoroughly comprehend it, and are aware of the momentous issues it involves. To prevent all true Protestants therefore from being misled by it, I shall speak out boldly to-night feeling persuaded that when I have done you will acknowledge that in tearing the mask off the face of ritualism I have unmasked one of the most unscriptural and deceptive systems that prevail in this country.

First then, what is ritualism? I need not stay to prove what you all know,—that the word ritualism is only another word for ceremonialism. A ritualistic clergyman, therefore, is one who is noted for the performance of certain ecclesiastical rites and ceremonies. But do not make a mistake. A minister may perform certain rites and ceremonies and yet be no ritualist. In order to carry out public worship we must have rites and ceremonies of some kind. For instance, singing is a rite; praying is a rite; baptism is a rite; the Lord's supper is a rite; some observe one form of worship, some another, and some form or other you must have: even the Quakers, who profess to discard all rites and ceremonies, have generally a form of worship to which they rigidly adhere. But who would dream of calling the Quaker a ritualist? To make use of a few simple ceremonies in conducting public worship is one thing, to be a ritualist is another. What is understood by a ritualist in the present day is a man who teaches his religion through form and ceremony; he does not do it as we do, chiefly by preaching, but through the medium of certain forms and ceremonies. All his forms and ceremonies are intended to teach certain doctrines, either true or false; and it is because they are intended to teach these doctrines that in performing them he becomes a ritualist. I will give you two statements to prove this. The Rev. John Burbidge, incumbent of St. Stephen's, Sheffield, in an address delivered at a meeting of the Sheffield Church Association thus speaks—

"The discussion which is now shaking the Church of England to her very centre is not one which has to do with preaching in either a surplice or a black gown. It has not been aroused by the question of daily services, surpliced choirs, or intoned prayers. We may have our views on all these several points, but they do not constitute the ritualistic controversy. The ritualists assume their vestments,—introduce their ceremonies,—set up their ornaments as symbols of doctrines which the Church of England repudiated at the Reformation, which cannot be found in either her articles or formularies, and for the rejection of which her martyrs suffered three hundred years ago."

That is the definition of an esteemed clergyman in the Church of England. But a better definition still is given by the Rev. T. Binney, in his admirable book "Micah, the Priest-Maker," a book to which I acknowledge myself greatly indebted for several of the statements that I shall in the course of this lecture bring before you. He says on page 10—

"By ritualism is meant either *the attaching to forms, postures, official dress, and similar things, exaggerated importance,—or attributing to them a special significance,—or both*. In all cases of what may be called advanced ritualism, both are included. The one inevitably leads to the other. From giving to acts and externalisms in worship a disproportionate attention, the mind goes on to regard them as significant,—as intended to teach or convey truth,—till at length *a ministry of instruction is virtually set aside*, and its place taken by what is supposed to supply it in priestly acts addressed to the eye. When this system is fully developed,—vestment and colour, shape and tint, movement and position,—the lifting of the hand, the inclination of the head, the bending of the knee,—everything is regarded as significant. Truth is *acted* rather than *taught, or taught through acting*; and so God's worship becomes a performance, and Christ and the Gospel are set forth as on a stage."

You will now understand what is meant by ritualism. Everything that a ritualistic clergyman does, every rite and ceremony that he performs, means something—is intended to teach something. Suppose he wheels about and turns about, he means to teach something by that. Suppose he places candles or flowers upon the "altar," he means to teach something by that. Suppose he changes his vestments during the service, he means to teach something by that. Suppose he has a procession of ghostly choristers to march up and down the aisle, intoning the prayers in unearthly chants, he means to teach something by that. It matters not what he does, whether he waves incense in his church, tinkles little bells, jerks his head, turns to the east, west, north, or south, bows and scrapes, carries crucifixes up and down, makes the sign of the cross, or performs any other pantomimic action, all these things are meant to teach something. If they were not, he might just as well stand on his head, turn somersaults, dance up and down, stick a candle on his nose, preach in his nightcap, or perform any other ludicrous action. These antics would do just as well as the others, if they were not intended to teach something. The question then arises, "What are they intended to teach?" I have not time to enter fully into this question, important though it is, but if you will read Mr Binney's book you will find that he gives from their own works the explanations that they themselves give. On page 14 we have a list given us of the vestments, and the manner in which they are made, and I can assure you it will prove quite an interesting study for the ladies, and specially for milliners and dressmakers. Only just glance at some of the names. One vestment is called the amice, another the alb, a third the girdle, a fourth the stole, a fifth the maniple, a sixth—the most excellent of the lot—the chasuble; and there are two others, the dalmatic and the tunic. Most of these "ecclesiastical petticoats" are made of fine white linen, are embroidered, tasseled, adorned with jewels, and silks, and gold cords, and the chasuble, *par excellence*, is decorated with "a broad stripe in front, and a Latin cross on the back extending throughout the whole length and breadth." All the particulars of these Popish vestments are given, how they shall be made, and how they shall be worn, but on examination it will not be found that they

are according to the "pattern given on the mount." Then there are mitres for the bishops, the plain mitre, the gold embroidered mitre, and the precious mitre. We have also the pastoral staff, the episcopal ring (made of pure gold and jewelled), the crosier or archiepiscopal cross, and the pall with its four purple crosses and three golden pins. To see how orthodox all these things are you have only to think of Paul or Peter wearing or using them, and then marching up and down the aisle saying "Silver and gold have I none." The explanation that they give of their performances is very curious; but I can only give an extract or two. "The church built of stones represents the Catholic Church of Christ. It is divided into two parts, the *nave*, where sit the congregation; and the *chancel*, where sit the singers in white robes, which represent heaven. On the altar stands a cross, to show that all our trust, all our hope, all our faith is in Christ and His Cross; and that the only sacrifice we can offer (mark this phrase "we can offer") is that same one which He offered on Calvary. The candles represent Christ as God and man in two natures; and as they are lighted by day when there is no need of light, they tell us that the light of faith is to lead us and to enlighten us if we draw nigh to the Holy Mysteries. So the alb represents Christ's seamless white robe, the girdle and stole the bonds with which he was bound; the maniple the cord which tied His wrists. The chasuble represents the gorgeous robe, white, or scarlet, or purple, which was put on Him in mockery by the soldiers of Pilate and Herod." Green is the ordinary colour for altar and vestments: red as the colour of blood is used for martyr days, the feasts of those who shed their blood for Christ. White, the colour of innocence and joy, is used for the feasts of Our Lord and the Blessed Virgin and angels. Purple, a mourning colour, for seasons when we bewail our sins at Advent and Lent. Black we use in the week of Christ's Passion, and at funerals. The kneeling of the priest for the prayer of *humble access* represents Christ falling beneath his Cross. The *consecration* is the Crucifixion; the *elevation* the lifting up of the cross; the communion of the people represents the taking down from the cross and Calvary."

Now what is all this but a theatrical performance? What is the difference between acting these things on the stage or in a place of worship? I confess candidly that I cannot see the difference. It is nothing more nor less than turning Protestant churches into Romish theatres. The clergyman acts in his church as the clown acts on the stage; with this difference, the one makes a caricature of secular things, while the other blasphemously caricatures the most sacred of religious things. But let us pass by this and suppose that all these rites and ceremonies are intended to teach truth and not error—a most charitable supposition—the question may be put, Is this theatrical teaching necessary; do we need this method of teaching truth? I answer, we do not, and for the following reasons.

In the first place, it is a *dark* method. It is a question if ninety-nine Churchmen out of a hundred learn truth by it, or know one-quarter of what these things mean. They are just led to act them at the bidding of the priest, like children are taught in certain schools to do things that they cannot understand. One day I saw some little children practising in a school. The teacher commanded them, and they wheeled about and turned about and clapped their hands, and put them before them and behind them, and performed every antic that their teacher wished them. Now there was a hidden meaning in all this, but the children didn't know it. All that they knew was that they had to perform these things at their teachers' command, and without asking questions they did as they were told. Just so it is with many who obey the ritualistic priest; he tells them what to do, and they do it like little children, without asking questions. I ask if this is not the very essence of Popish bondage? It is a dark method of teaching truth that serves to hide it rather than to reveal it. In the next place, it is a method which has been abolished by God himself. Under the Jewish dispensation the Jewish people were taught truth by means of priests, vestments, colours, offerings, sacrifices, and myste-

rious rites and ceremonies, and very burdensome many of them were. But that dispensation has passed away. It is succeeded by the Gospel dispensation, in which truth is taught not by mysterious rites and dark symbols, but by the clear and distinct utterances of Christ and His apostles. How clearly is this shown in the Epistle to the Hebrews and the Epistle to the Galatians! The first epistle is written throughout to prove it; and the second censures the Galatians for "turning again to these weak and beggarly elements." Some persons think that when the ritualistic priest decorates his church with flowers and crucifixes and candles, and so forth, that all these things are "grand," but the apostle calls them "weak and beggarly," and these are the right names by which to call them. The use of them carries us back to the days of the world's childhood; to use them is to adopt a system which was only fit for the world's infancy. In the third place, I object to this method of teaching truth because it is a *mongrel* system. I will put it before you thus. This system of teaching is either Jewish, Popish, or Christian. Is it Jewish? Well, if it is, why do not the ritualistic clergy carry the system out fully? Why don't they circumcise themselves? Why don't they build a third Temple? Why don't they offer bullocks, and goats, and sheep upon the altar? Why don't they offer burnt offerings, and meat offerings, and peace offerings and set up again the great Jewish feasts? Just to take a part of Judaism and leave the rest is absurd. Is the system Popish? If it is, why do they not at once leave the Church of England and acknowledge the Pope? How is it that they have the meanness to take wages from Protestant funds, while they are Roman Catholics in heart and action, and are doing all that they possibly can by their Popish actions and Popish teachings to sell the Church of England to Rome? Surely this is meanness in the extreme? Is the system Christian? With the Bible in my hands I will dare to say, it is not. When the ritualist tells me that by these performances he thus teaches truth, I tell him that I do not need such performances to lead me into the truth, for I have a better guide. I say to him, "You tell me that your white robed singers sitting in the chancel represent heaven. But I have a better representation of heaven than that. Do you ask me where? I answer, in the Bible. You tell me that your crucifix standing on the altar represents your faith in Christ and His Cross. But I know where to find a better representation of faith in Christ and his Cross than that. Do you ask me where? I answer, that I find it in a life like Christ's as taught in the Bible: live like him and for him, and you will show that you trust him more than if you were to exhibit ten thousand crucifixes. You tell me that your candles represent the nature of Christ, and when lighted by day, when there is no need of light, show the value of faith; but I know where I can get a better representation of Christ's nature than your candles can give; and a better representation of faith also. Do you want to know where? Again I tell you, in the Bible. When I come to the Bible I come away from your dark dismal candle light, and receive the full blaze noonday revelations of the Sun of Righteousness. It matters not, in fact, what you attempt to teach, if in any way you teach truth at all, I find truth a thousand times more clearly taught in the Bible; and therefore, with the open Bible in my hands I turn with joy and gladness from your ceremonial twilight to its glorious daylight. I reject the one with contempt; I take the other with triumph."

Having shown you what is meant by ritualism, I shall now briefly show you at what it is aiming; and this will further unmask the system. First, I assert that the chief aim of the ritualists is to set up a priesthood in the Church of England, like the priesthood of the Church of Rome. Like the Romish priest, the ritualistic clergyman professes to offer sacrifice—the sacrifice of the Mass; and the ritualists have published a book which they call "A Mass for Infant Minds," under the title of "The Children's Bread," and sour Popish bread it is. In "The Little Prayer Book," intended chiefly for beginners in devotion, and edited by "Three Priests," the Popish doctrine of transubstantiation is taught in its most naked forms. Here is an extract from it—

"At the words 'This is my Body; This is my Blood,' you must believe that the Bread and Wine become the Real Body and Blood, with the Soul and Godhead of Jesus Christ: bow down your heart and body in deepest adoration when the Priest says these awful words, and worship your Saviour then verily and indeed present, on His altar; then say—

Hail True Body: born of Mary
Spotless Virgin's virgin birth."

Now this is for beginners; what then will be the end? The ritualistic priest, like the Romish priest, lays claim to be a successor of the apostles. How he makes his title good, I cannot tell: it seems to me to belong to the class of titles called "disputed titles." The idea of apostolic succession is so absurd that it would not be worthy of a moment's notice were it not for the fact that ritualistic clergymen like Romish priests try to make capital out of the falsehood. It seems to me that the only apostle they can justly lay claim to succeed is Judas, for by his means his Master was handed over to the Roman power for thirty pieces of silver, and they are trying to sell their Church to Rome too, but in another fashion. On the ground of apostolic succession, the priest of Rome claims amazing power over his people, and on the same ground the ritualistic priest claims similar power. For instance, the Romish priest claims the power to regenerate mankind through baptism, and the ritualistic priest does the same. Mr. Binney gives a case to the point in his book. A ritualistic clergyman the other day was addressing the children of his Sunday school, who were gathered round the font to witness what these priests call a baptism. Looking upon the children before he sprinkled the water on the child's face, made the sign of the cross and uttered the usual formula, he lifted the child up, and asked them "What do I hold in my hands." What was their reply? They gave an answer that they had been taught to give. They replied "*A Child of wrath.*" Then he baptised the child after his fashion, and again held it up asking the children "What do I now hold in my hands." And the children cried out as with united voice "*A Child of God.*" Apostolic succession: priestly hands and a few drops of water had produced the marvellous change. Believe that who can! But seriously I ask what is the meaning of all this? Does it mean that if the child dies before baptism it will as a child of wrath go to hell? and is that the reason why some of these priests refuse an unbaptised child the rite of Christian burial? Does it mean that should the child die, they by their baptism have fitted it for heaven? Does it mean that if the child lives it will prove to be a regenerated character and live a regenerated life? Now it must mean all this or else words have no meaning, and the baptism is intended to do nothing. But we appeal from these priests to the Bible, and when we read of Jesus saying "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," we repudiate with burning indignation the horrible doctrine that any child dying baptised or unbaptised goes to hell; and with the knowledge that we have of the foul lives of thousands of these so-called regenerated ones all around us, drunkards, thieves, harlots, Sabbath breakers, liars, swearers, cheats, fornicators, evil doers of every kind, we see not the slightest proof of regeneration, but every proof to the contrary. But such is ritualism. In this way the priest claims absolute power over the child's spiritual destinies, leading us to believe that on the will or presence of a priest to baptise a little dying child, and not on the power of God depends its eternal destiny in heaven or in hell! Who would not object to put such awful power into a mere mortal's hands? Another thing that the ritualistic priest claims like unto the priest of Rome is power when they repent to absolve men of their sins. Now, of all the theories that an Englishman might dread, he has reason to dread most in connection with this system the theory of auricular confession and priestly absolution. If you put it into any man's power to say that you shall be saved or lost, just as he is or is not pleased to absolve you from your sins, woe be to you, woe be to your wives, woe be to your daughters! Already the confessional has been set up by these priests in some quarters; differ-

ent hours have been appointed for *men and women* during the day and *girls in the evening*, and a "Manual for Confession" has been printed at Oxford. In this way priestcraft is being introduced amongst us in its most debasing forms: and it may be asked, "When the priest claims thus to sway the eternal destinies of the child, the woman, and the man, what greater power can he possibly wield?

In the second place, ritualism is aiming as fast as it can to turn the Protestant churches of this country into Roman Catholic churches. This is boldly avowed by the ritualists themselves. For proof of it, hear what one of them says—

"Anglicans," says one of the writers of the book entitled "The Church and the World," "are reproached by Protestants with their resemblance to Romans: they say a stranger entering into a church where ritual is carefully attended to might easily mistake it for a Roman service. OF COURSE HE MIGHT: *the whole purpose of the great Revival has been to eliminate the dreary Protestantism of the Hanoverian Period, and restore the glory of Catholic worship.*" And again, "The experience of the last century shows that it is impossible to *preserve the Catholic Faith except by Catholic Ritual*: experience of the present century equally makes manifest the fact that the *Revival* of the *Catholic Faith* must be accompanied by the revival of *Catholic Ritual*: and still more, that the surest way to teach the *Catholic Faith* is by *Catholic Ritual*, Page 212."

What will Protestants in the Church of England say to this? There is no mistake about it. The Roman utterance is clear as a bell. Recently, the Rev. J. S. Pollock boldly avowed this to be their aim, and gloried in the fact that "in Birmingham, where he laboured, and in Liverpool, the Catholic cause was gaining ground." Some of them are beginning already to disown the name of Protestant and score it out of the title-pages of their books. The Rev. Orby Shipley has written a book in which he recommends the invocation of saints and angels, and prayers for the dead, praises St. Peter as the patron of the saints and the rock on which Christ has built his church, and besides giving a litany of nearly twenty pages, chiefly borrowed from Romish sources, invokes Mary as "Blessed Mary, Mother of God, ever virgin," to "drive away from the soul all sadness and grief." Who wonders then at the Popish scenes that are daily performed at St. Ethelburgas and at St. Michael's, Shoreditch? Who will be surprised that the proposition has been made to revive the order of Preaching Friars to preach in our streets? It has come to this at last: and unless those who know the Gospel both among Churchmen and Dissenters lift up their voices against it and everywhere preach Christ and Him crucified as the sinner's only hope, it will go further still. I am no advocate for the prosecution of the Ritualists in the Law Courts, though it is the penalty they have to pay for the union of the Church with the State, nor do I hold that this is the way to put ritualism or any other heresy down. We have a better way than that. Let us proclaim boldly everywhere, that salvation lies not in sacraments but in Christ only, and that the only priest that men should trust in is our Great High Priest, who to intercede for us has passed into the heavens. It is the proclamation of the grand old Gospel that must put down ritualism, not the edicts and fulminations of the Law Courts. Our theme must be "the Cross!" and not the Crucifix; the power of godliness, and not the form; the worship of God in spirit and in truth, and not the slavery of a dead ceremonialism. In other countries I find that Popery is waning. In Italy it has received its death-blow; in Spain a free and open Bible is putting the priests of Rome to the rout; in Austria, the Pope's concordat is looked upon as so much waste paper; and in Rome itself, the Pope is kept on his throne not by the love of his people, but by foreign bayonets. But while in these priest-ridden countries Popery is waning, strange to say, in our own freedom-loving country it is increasing. A Church paper told us some time ago that one hundred and four persons were received into the Church of Rome in one month in London alone. From what church did they come? From the Church of England. Who trained them? The ritualistic priests. "A Guide to Divine Service," published for the benefit

of travelling ritualists and priests, tells us that there are over a hundred ritualistic churches in "London and neighbourhood," and it gives a list of upwards of eight hundred in the country. Yet, notwithstanding these terrible facts, some persons, like the Bishop of Manchester, look upon ritualism as "mere babyish play," think it will soon die out, and wish us therefore to "let it alone." But the ritualists do not look upon it as mere babyish play: they mean something more by their performances than mere babyish play. As we have seen, they look upon these babyish performances as the best way of selling a Protestant Church and a Protestant people to the Pope; and because that is their avowed aim, by the love that we have for an open Bible, for the right of private judgment, for freedom of thought and freedom of action, for our civil and religious liberties, for our Queen and our country, and above all for Christ, and the extension of His Kingdom, we should by God's help proclaim war even unto death with a Popish system which thus seeks to usurp the prerogatives of the Most High, dethrone the Saviour, and trample in the dust the best, the noblest, and the dearest interests of mankind!

JESUS THE ROOT.

BY THE REV. J. W. COLE.

"I am the root," &c. (Isaiah xxii. 16).

We have spoken of Jesus as a "Way," a "Star," and a "Stone." These are things to look upon, plain and palpable to mortal sight. In the words at the head of this paper, Jesus compares himself to a thing *hidden*—a "*root*." The existence of a root is indeed invariably known, but known only by the appearance of trunk or stem, branches or leaves, buds or blossoms, fruits or flowers, which spring therefrom. The Divine nature of Jesus has always been, to humanity, a thing concealed. Yet the power exercised by Him when in the flesh, sprang from the Deity enshrined within His corporeal nature; and from this complete Person springs all the moral beauty and glory of which His people are, or shall be, the recipients. From Him, as from a root, springs the Church, the body, so to speak, of Christianity's fair tree; from him spring the branches, the members; from him the flowers and fruits of holiness and love, which these branches bear. The trunk and the branches of a tree must depend upon the root for their support. Into them the root sends continually the sap, the nourishment, which sustains their life. Parted from the root they droop, and wither, and die. Jesus is "the root" of his people. Separated from Him, such would become dry, and shrivelled, and lifeless. He, himself hath said, "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John xv. 6). To His followers the Lord Jesus Christ announces himself to be, not only "the way," and "the truth," but "the *life*" also. Life is in Christ, and in Christ alone. It is worthy of remark that this life is inherent, for "as the Father hath life in his self, so hath he given to the Son to have life in himself" (John v. 26). In Him, spiritually and corporeally, we "live and move, and have our being." It may not be unprofitable to observe that there is sometimes life in a tree even when it appears to be dead. How desolate the trees look in winter-time! To outward appearance they are void of life; but it is not so. Truly, by stern winter's power the sap is driven downward to the root; and, at such a time, the branches are brittle, and easily broken; but as long as they are *not* broken, while they are united to the tree, they live; and when the summer's sun shines forth again, they adorn themselves with new foliage; the mountains and the hills break forth into singing, and all the trees of the field clap their hands. It is hardly necessary to say that natural things have their counterpart in spiritual. We know that it is sometimes winter with the Christian's soul, the frosts of sin, or unbelief, drive inward the sap of spiritual life;

the believer becomes as a dry branch, the leaves of righteousness fade, the fruits of grace decay, and he may cry "as for me my hope is cut off!" But as long as he is united to Christ he is safe. Because the root lives the branches live also. These truths utter words of warning to those persons who are working for life. The true believer works, not to obtain life, but because he has life; and this life is in God's son.

In connection with this subject, we may further notice that the natural properties of the root are communicated to each part of the tree which it bears. An apple-tree brings an apple, the orange-tree yields orange fruit, and the vine bears grapes. Men do not gather grapes of thorns, or figs of thistles. Make the root good, and the fruit will be good also. "By their fruits ye shall know them." Christ imparts his nature to his people. If the root be holy, so also are the branches. "If any man have not the spirit of Christ, he is none of his." The Word of God condemns all those who hold the truth in unrighteousness. This is the Divine command, "Be ye holy, even as I am holy." If we are really united by living faith to "Jesus the Root," there will be discernible in our lives obedience to His Father's commandments, submission to his will, disinterestedness of character, desires for the glory of God, the advancement of Christ's Kingdom in the earth, and a hatred of that which is evil; for, if we have the Master's Spirit within, we shall certainly display the Master's character without.

In two particulars, at least, "Jesus the Root" excels all other roots. (1.) Natural roots are hid in the earth, surrounded by darkness, and corruption. "Jesus the Root" is hid in heaven, surrounded by light and immortality. (2.) Natural roots grow old and decay, Jesus the Spiritual Root endures for ever.

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THE GREAT REBUKE.

The ubiquitous censure against Baptists for their close communion is more frequently the offspring of a jealous provocation, felt on account of the power of those truths and principles which are the cause of such a practice, than the result of a conviction that it is a great moral wrong, and a blind sectarian act. Frankly tell one his faults, and he will either confess a willingness to abandon them, or attempt to vindicate his character by disowning their evil, and endeavouring to discover in them some virtues for your consideration.

Ever since man first substituted rantism for baptism, and the advocates of truth condemned it as an utter perversion of the command which the Great Head of the Church enjoined upon us as a duty, Pædobaptists have denied the perversion, and claimed their practice as the more respectable, and better adapted to all classes and climates; at the same time accusing those as being unchristian and bigoted who from a sense of sacred duty have spurned error, and laboured to keep pure and inviolate this Christian ordinance as taught by Christ.

By the blood and martyrs of New England, and the cold rebuffs and sarcasms of later times, errorists would fain have frightened Baptists out of the tenacity they have ever maintained for the truth; and had not their faith and practice been well founded on principle,—had they not been deep-laid in the Word of God,—they would have abandoned them long ago.

There are a few pitiable souls, whose moral courage has sometimes nearly failed them, and they have been willing to sacrifice their noble rights and principles on account of a little slander; and hence, some have said—"close communion is becoming unpopular with the Baptists; they are becoming willing to receive all who love the Lord Jesus Christ to their table."

Thank God, this is false. The truth is loved too well yet, to be disregarded in this way. Those very few who are recreant, are either ignorant of the principles and philosophy of close communion, or are indifferent concerning the

purity of the ordinance; and such ought not to be called Baptists. No true Baptist is willing to sacrifice his principles, nor to abandon voluntarily that for which so many of our fathers suffered persecution and martyrdom, nor to bid God-speed to that Popish error which is striving to overpower the truth. If anyone is afraid to stand up for the truth in the face of scorn and reproach, let him not call himself a Baptist; for if we preach rantism we shall no longer suffer persecution; then is the offence of the Cross ceased.

Close communion is a great power among Baptists. It is a rebuke to other denominations, which does more than any other one thing to open the eyes of the deluded to see their unbaptised state. When we abandon it, we may as well say goodbye to the rapid progress of Baptist principles. This all Pædobaptists know, and for this reason are anxious that it should be abandoned. In England, where baptism is not generally regarded as a necessary prerequisite to communion, Baptist principles do not flourish, as in America.

Open communion recognises all baptisms, and satisfies the conscience therefore that all are equally valid; and, how can Gospel baptism be established when this is the prevailing idea?

But some one says—"It is so uncharitable, so presumptuous to exclude from the Lord's table those who are as good Christians as you." We reply, is it not infinitely *more* presumptuous to pervert so plain a command as Jesus has enjoined in baptism, and in lieu of it to adopt the invention of man? Surely, if the Lord looks with contempt on either, it must be on the latter. Of two evils choose the lesser. But Baptists have yet to see that the utter denunciation of error *is an evil*. As long as we are Baptists, we cannot recognise three baptisms, nor the baptism of unregenerate infants, nor sprinkling for baptism; and when we see those who can, we are led to exclaim—"O consistency, thou art a jewel!"

We admire the Christian zeal of many other denominations. We fellowship and commune with them in spirit, as we hope to do in Heaven, but we cannot and we dare not sacrifice truth so far as to fellowship their errors as the ordinances of Christ. If they will just follow the footsteps of our Lord into Jordan and be baptised, we can then commune with them. It is they, and not we, who "put up the bars." Blessed are they, who, knowing their Master's will, shall be willing to obey it. They shall have their reward.

A CONVERTED PÆDOBAPTIST.

Correspondence.

"EXTRAVAGANCE IN DRESS."

To the Editor of the Primitive Church Magazine.

DEAR SIR,—May I ask your kind insertion of the following powerfully written letter on the subject of "*extravagance in dress.*" The excellent and gifted writer was lately called to her eternal rest; but she, being dead, yet speaketh. May her words of holy wisdom and of sisterly love find an entrance into many hearts, and bring forth much fruit to the glory of our God. Yours faithfully,

Hampstead, N.W. J. GROOM.

"A FEW WORDS IN CHRISTIAN LOVE ON THE SUBJECT OF DRESS.

"To my Christian Sisters.—In this day, when a conformity to the spirit of the world, especially on the subject of dress, prevails so extensively, I feel it in my heart to entreat every Christian woman to manifest, by her example, *moderation* in this respect, and thus seek to stem this wave of a great flood of evil that covers our land.

"It appears as if the one object in life of many women was dress, and that alone; and that no departure from correct feeling, as well as good taste were too great, if it be but the fashion. But that which we do see, I understand, gives no idea of that which may be seen, especially in places of public amusement. This prevailing folly is not only, I believe, an awful sin, directly contrary to the spirit and precept of the gospel, but it brings our womanhood into great contempt.

"I often feel as if I could weep and look down for shame at that which continually

meets the eye. Did I not know that it is in accordance with the dictates of fashion that women thus attire themselves, I should conclude a large proportion of those we meet were not of a reputable character. It would seem as if many were not contented to wear Satan's chains within, but that these chains must be hung outside, that the wearers might be known to be his captives! How different to the words; "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." "Be not conformed to this world." "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." From these texts we learn that this practice of self-gratification is contrary to God's revealed will, and God has said nothing to us in his blessed book in vain. Surely a solemn responsibility rests on *professing Christian women* to avoid in this thing the sin of disobedience. Sin abounds in the *world*; we expect it to be so, because Satan has in *it* his dominion, but this is a sin in the *church*; it is the daughter of Zion identifying herself with the spirit of this world. In the performance of this, as of all needful duties, there is a service for God: we are to do it unto him, with *self*-respect and respect to others, neither in self-restriction on the one hand nor in self-indulgence on the other, but in the liberty which Christ gives. "For ye are bought with a price, therefore glorify God in your body and your spirit which are God's."

"Are not the prayers of many Christian mothers for their children hindered by this bondage to the world? The eye of the unbelieving child marks the inconsistency. It is offensive also in God's sight. "If I regard iniquity in my heart the Lord will not hear me."

"The apostle Paul says, "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" So, dear sister, if the voice which goes forth from our life and conduct gives an uncertain sound, who, through us, shall be warned regarding those eternal verities which concern the soul's salvation? Who, through us, shall have their feet turned into the narrow way, which leadeth unto the kingdom? May we remember the solemn words: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

"I have feared to withhold these few words of earnest entreaty, lest by so doing I should be unfaithful both to my God and to my neighbour. I pray for his blessing to rest upon them, for his own glory, and for the sake of that meek and lowly Saviour in whose footsteps we are invited to walk, and whose yoke we are called upon to bear, whom to know is life eternal.

"In the love of God our Father, and of our Lord Jesus Christ, and in the fellowship of the Holy Spirit, I subscribe myself,

"A Sister in Christ."

Poetry.

PSALM CXXI.

I will lift up mine eyes to hills everlasting—
Whence cometh my succour in times of distress,
For God the Creator of earth and of heaven,
At all times is near me to help and to bless.

Thy feet shall not stumble while He is beside thee,
Nor will He allow thee to wander astray;
For He is thy keeper, and ever will guide thee,
Through all thy temptations in holiness' way.

The Keeper of Israel is over thee bending,
And He'll neither slumber by night nor by day,
But ever in mercy is on thee attending
Thy shade on thy right hand to keep thee alway.

The Sun shall not smite thee, though burning in brightness,
Nor shall the pale moonbeams with harm on thee fall;
The Lord, thy preserver, from evil will keep thee,
Thy soul He'll preserve from thine enemies all.

When thou goest forth from thy home in the morning,
The Lord shall be with thee to guide through the day,
He'll watch thee in peace to thy dwelling returning—
Jehovah shall keep thee both now and for aye.

Aberdeen. SAMUEL GARRIOCH.

Page for the Young.

LESSONS WITH MY YOUNG PEOPLE.

WE shall read together this evening the 4th Chapter of the Epistle to the Philippians. This epistle appears to have been written by Paul, during his imprisonment at Rome—as is manifest from various allusions in it—and probably near the end of his confinement there. Philippi enjoyed the distinction of being the first city in Europe where the Gospel was preached by Paul—and in which the first Christian church was founded—and we need not wonder that the church at Philippi had manifested the most affectionate and liberal interest in his welfare; and, it is very likely that concurrent circumstances induced him to concede to them the privilege and honour of ministering to his wants, in preference to many other churches. And, in the chapter before us, he poured out in the benevolence of his spirit, in a variety of expressions, the affections of his heart towards this happy and honourable people, who had ever been to him a source of comfort and joy. "Brethren, dearly beloved, and longed for, my joy and crown," &c. So, my dear young friends, we pray that in all these lessons, and the facilities with which you are favoured, "you may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" and return to your respective homes with your minds stored with Divine truth, and your hearts with holy affections—a treasure far better than that of the children of Reuben, and the children of Gad, whom Joshua sent away with much silver and gold." Having read this beautiful chapter, so full of affection and instruction—

You will now favour us with passages, to show us the duty of watching against sin and its temptations. Gen. xxxix. 9; Psalm iv. 4; Psalm xlvi. 5; Psalm ci. 3; Psalm cxli. 3; Proverbs i. 10; Proverbs iv. 14; Proverbs xiv. 16; Proverbs xvi. 6; Proverbs xxii. 24, 25; Jer. v. 26; Matt. v. 28; Matt. xxiv. 42; Matt. xxv. 13; Matt. xiii. 37; Luke xii. 35; Luke xxi. 36; 1 Cor. xv. 33; Eph. iv. 26 to 31; Eph. v. 11, 15; 1 Thes. v. 6; 2 Tim. ii. 22; 1 Pet. v. 8; 1 Pet. iv. 1, 4; Rev. iii. 2; Rev. xvi. 15.

QUESTIONS.

Q. What merciful law did God make requiring kindness and consideration on behalf of the deaf and blind?

A. "Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God." Lev. xix. 14.

Q. Name the first instance of raising a dead person to life, recorded in the Bible?

A. The widow's son, as raised by Elijah. See 1 Kings xviii. 17, 24.

Q. What Jewish king barbarously forced 10,000 persons to leap from a high rock?

A. Amaziah. 2 Chron. xxv. 12. "And other ten thousand left alive did the children of Judah carry away captive, and brought them to the top of the rock, and cast them down from the top of the rock, and they all were broken in pieces."

Q. How often is the word coffin mentioned in the Scriptures, and in what connection?

A. Once in reference to Joseph—"So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt." Gen. l. 26.

Q. How many times do we find the bones of Joseph mentioned in Scripture, and in what connection?

A. Five times. "And Joseph took an oath of the children of Israel, saying God will surely visit you, and you shall carry up my bones from hence." Gen. l. 25, 26. "And the bones of

Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem in a parcel," &c. See Joshua, xxiv. 32. "And Moses took the bones of Joseph with him, for he had straitly charged the children of Israel, saying God will surely visit you, and ye shall carry up my bones away hence with you." Exodus xiii. 19. "By faith, Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones." Heb. xi. 22.

Q. How did King David manifest his affection for Barzilla, at the passage of Jordan?

A. "He invited him to go and dwell with him at Jerusalem, and kissed him, and blessed him; and he returned unto his own place." 2 Sam. xix. 39.

THE ADDRESS

for this evening is to be founded upon the words, "I must be at home before 10 o'clock." We have much instruction and many general rules given in Scripture to which it is well for us to take heed in the general affairs of life; if we would be honourable, useful, and happy. The exhortation is, "Let all things be done decently and in order." "For it shall be well with them that fear God"; "which fear before Him." "Be not wise in thine own eyes: Fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones." Pro. iii. 7. "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely and of good report"—*i.e* amiable, and will cause us to be beloved, and well spoken of by others—"if there be any virtue, and if there be any praise, think on these things." Phil. iv. 8. The apostle would thus have the Christians to whom he wrote to imitate those by whom they were surrounded in all that was truly excellent,—and not to be ashamed to learn anything that was good, honourable, and praiseworthy from those who were inferior in circumstances and advantages to ourselves. "Think on these things."

I must be at home before ten o'clock seems at once to be the language of propriety, prudence, and caution. Some may be ready to say, why fix upon ten? Some would fix upon nine, and others upon eleven,—but we fix upon ten, as avoiding either extreme, and from the belief that it will be the time which the generality of our friends, the wise and good, who really study the advantage of the community at large, would prefer.

> "For early to bed, and early to rise,
> Is the way to be healthy, happy, and wise."

I therefore must be at home by ten o'clock.

Because it is then night, "when deep sleep seems to fall upon men." Dangers and evils beset the path,—temptations lurk in every corner,—and when the most fearful deeds of darkness are perpetrated. Then the thief is prowling about in search of his prey, and cometh unexpectedly upon us. "As a thief in the night." Then the drunkard—the disgrace of human nature, a walking nuisance—staggers too and fro, or in his abominable revels disturbs his neighbours, who wish quietly to sleep in their beds, and carries fearful curses to his wretched and miserable home. "For they that are drunken are drunken in the night." Then the wicked harlot parades the streets, to exert her arts of mischief and seduction to entrap and overcome the unwary. See Proverbs vii. 4, 13, and 22 to 27.

Some few of you knew the late Wm. Hall, of Langholme, who was rather an odd charcter—but *there was too much truth* in what he sometimes said, that "there would be nobody out if they could help it after nine o'clock but theives and bad people;" nor would he allow us to protract our religious meetings at his house after nine. I must, therefore, be at home before ten.

Because late hours are injurious to health. Those who study the natural sciences, and bring them to bear upon the health of man, tell us that if the noxious particles which emanate, constitute, and vitiate our air were made palpable to the sight, we should see them hovering over and around our dwellings, like so many frightful ghosts, and gradually moving on to corrupt and fill with fever, disease and death every portion of our locality. The night air is generally considered

by those most conversant with the subject to be decidedly injurious to health. Then the "pestilence that walketh in darkness" moves steadily along—and the consumption, the decline, the diabetes, the fever, with a complicated list of fatal diseases, lurk in ambush in every corner to seize upon their unconscious victims.

"Dangers stand thick through all the ground
To push us to the tomb,
And fierce diseases wait around,
To hurry mortals home."

My dear young Friends, we have no hesitation in saying that thousands have been brought to a premature grave by an incautious exposure to the night air. One Sabbath, when I was the occasional supply for the day, at S——n, I had to perform the last sad rites at the interment of a lovely female, who had taken cold with being out with a singing party of young friends at Christmas. I must, therefore, be at home, &c.

Because it grieves my parents, when I am late out. And the Bible inculcates obedience to parents, in all their just and lawful commands, upon pain of Divine displeasure. "Honour thy father and thy mother." "Children, obey your parents," &c. Disobedience to parents is classed amongst the most abominable of sins. See 2 Tim. iii. 2, 4. And a sufficiency is said about stubborn and rebellious sons, who cause grief and shame at home.

What can we think about a young man or woman who stays out, until eleven or twelve, or one o'clock in the morning, *in opposition to the wishes and even commands of their parents!* They can be after no good. Such conduct is reprehensible in the extreme. Have we not heard a parent's complaints? Have we not seen a mother's tears? Have we not listened to a father's prayers? When both have said they will bring down our gray hairs with sorrow to the grave, &c. Shame, double shame, triple shame on such children, who are thus filling parents' hearts with anguish! and who for themselves are treasuring up wrath against the day of wrath, &c.

Again, I must not, etc., *because it distresses ministers*—and especially if I be a professor. And, these are to be strengthened and encouraged in their "works of faith," &c. "To esteem them very highly in love," &c. "To obey them that have the rule," &c. And not to injure them. "Touch not mine anointed," &c. They are over us in the Lord.

"They watch for souls, for whom the Lord
Did heavenly bliss forego."

They know that *late hours* are inimical to our spirituality, unfit us for our devotional exercises, make us that we cannot pray, disqualify us for our employment on the following day, make us that we cannot rise in proper time on the Sabbath for the duties of the Sabbath school or the solemnities of the sanctuary, &c., destroy our punctuality of attendance, and then cause us to go to sleep in the chapel—and sometimes actually to snore during the service, to the chagrin of the minister, the amusement of the profane, and the grief of our best friends.

I must be at home, etc., *because it is injurious to character*. And a young man's character is sometimes his all. As bad and profligate people are often out late, I shall be numbered with them, suspicion will rest upon me, that I am after no good, and then I shall forfeit the confidence of the wise and good, who would wish to be my friends, and thus injure myself for this world, and perhaps for a better.

I must be at home, etc., *for if I do not act with propriety*, Christ is wounded in the house of his professed friends. If *I profess* religion, his cause should be very dear to me,—I must not set a bad example to those who are without. If I believe the Gospel, and love Christ, I shall be concerned for His glory—"who suffered and died for me." And I should not like it to be said of me, by wicked men, I saw such a person out last night at eleven or twelve o'clock, and he or she *is a member* of such a church, *a teacher* in such a Sunday school—*is that like religion?* They are as bad as we are, when they can do it slyly; I wonder what the minister would say! This reminds me of a circumstance when I was in Yorkshire, a mere lad. A minister in Leeds was going down the street, and the watchman saw and

recognised him, and, according to the then prevailing custom, called out on passing the hour of the night, with the addition, "Eleven o'clock, and 'the parson's out!'" As beloved friends, we warn you!

Lastly, I must be at home, etc., *because I am afraid of the wages*. "For he that knoweth to do good, and doeth it not," &c. "And he that knoweth his Master's will, and doeth it not," &c. Whilst, the whole system of late hours is opposed to the whole genius of Christianity, as fraught with mischief and misery, to individuals, families, churches, and society at large. "'The wages of sin is death,'" said a boy to his master one day, "I am afraid of the wages! For, I cannot forget that the Bible says, 'The wages of sin is death.'"

Now, my dear young friends, *we must draw to a conclusion*,—and I hope you will all endeavour to cultivate a kind and friendly spirit one with another; and remember, "if we would have friends, we must show ourselves friendly." I have sometimes told you about that little boy sitting at his mother's door eating his butter and bread (you call it butter-cake, and treacle butter cake in Lancashire), and a duck passed waddling by, and as it moved along, nodded its head, the little boy ran in to his mother saying "Mother, somebody's duck has passed by, but I don't know anything about it, but it seems to know me, for it nodded to me, so I nodded again." If, therefore, your friends nod, nod again; if they smile, smile again; show yourselves friendly, even to strangers.

Lastly, we must, therefore, be at home before &c.,—for, *home is often made uncomfortable*, by our own improprieties; and very much is dependent upon our own conduct for enabling us to say "There is no place like home; home, sweet home, there is no place like home." *There is*, however, *a better home*, for the Christian, "where there will be *no pain, no sorrow, no night*." Let us sing—

"Oh, may we meet in heaven! May we
In heaven that friend of sinners see!
And join to sound Emmanuel's praise,
Through the long round of endless days!
Oh, when I think of that blest place,
I long for large supplies of grace,
To tread the path the saints have trod,
To live, and work, and die for God!"

Intelligence.

PRESENTATION AT HILL CLIFF, NEAR WARRINGTON.

THE Baptist Chapel, Hill Cliffe, was the scene of a very pleasing ceremony on Thursday evening, September 16th, the occasion being the presentation of a testimonial to the Rev. A. Kenworthy, subscribed for by members of his congregation, as a mark of the esteem in which he is held by them. When Mr. Kenworthy first entered upon his duties as pastor, the old chapel was in a somewhat delapidated condition and burdened with debt, but by his exertions it has been renovated, and instead of being in debt there is now a handsome surplus in hand to meet current expenses. The testimonial consisted of a massive gold watch and chain, an easy chair, and a writing desk. Upon the watch was the following inscription:—"Presented to the Rev. Abraham Kenworthy by the congregation and friends connected with Hill Cliff chapel, for his past thirty years service, as a proof of the esteem in which he is held, September 16th, 1869." The proceedings commenced with tea, to which upwards of one hundred persons sat down. After tea the company adjourned to the chapel, when Mr. Thomas Baxter, of Acton Grange, took the chair. The chairman in making the presentation said he believed the promoters of the testimonial were influenced by a sincere desire to present to Mr. Kenworthy a small testimonial expressive of their approbation of his conduct as their minister for upwards of thirty years. During that long period he believed he had discharged his ministerial duties faithfully and satisfactorily to those who attended his

ministrations. No sooner was the subject mentioned than two young ladies connected with the chapel volunteered their gratuitous services to solicit subscriptions from the members of the congregation and other friends, and he believed they had succeeded far beyond the expectations of the promoters. Mr. A. Kenworthy in acknowledging the testimonial, thanked most heartily all those who had subscribed to it, and also those who promoted it. He could assure them that he never expected any such token at their hands, and he took the testimonial as showing that they appreciated the services in which he had been so long engaged, which was at all times a most satisfactory thing to a minister of the gospel. It would give him courage in the future, and induce him to strive for still greater success in his ministry. He referred to the good feeling which prevailed between himself and his congregation, and urged upon all present to seek after knowledge. A vote of thanks to the young ladies who collected the subscriptions for the testimonial, to the ladies who furnished trays at tea, and to the chairman for presiding, brought the harmonious proceedings to a close.

BAPTIST CHAPEL, OGDEN, NEAR ROCHDALE.

PRESENTATION TO THE PASTOR

On Saturday, October 23rd, a public tea meeting took place at the above chapel, attended by about 500 persons to celebrate the tenth anniversary of the pastorate of Rev. L. Nuttall. In the absence of H. Kelsall, Esq., through indisposition, the chair was occupied by G. T. Kemp, Esq., J.P., who in a kind and appropriate manner, presented to the pastor, on behalf of the congregation and friends a beautiful purse containing £47, "as a small token of regard and esteem for him and his services, which have been greatly blessed." Mr. Nuttall, in thanking them for this renewed token of their love, referred with gratitude to the kindness of the people, and to the courtesy of the chairman and their venerable friend, Mr. Kelsall, during the ten years' pastorate. A statement read by one of the deacons showed the number of members was twenty-five when the present pastor first came to Ogden; since which time 176 have been added by baptism, and twenty-two by letter; sixteen have been lost by dismission and withdrawal, fourteen by death, and three excluded, leaving the present number 190 in communion. The congregation and school have also largely increased. A new chapel was opened seven years ago, the school-room enlarged last year, and a branch chapel erected at Littleborough. Very interesting and spirited addresses were subsequently delivered by Revs. G. Williams, of Oldham; S. Chapman, A. Pickles, of Rochdale; J. Harvey, Bury; J. Rigby, Heywood; A. Archibald, of Milnrow; T. Vasey, of Littleborough; and others. The tone of the addresses and of the meeting was one of deep spiritual earnestness.

NEW BAPTIST CHAPEL AT FARSLEY, NEAR LEEDS.

The opening services of this chapel were commenced on Wednesday, October 13th. Before referring to them, it may be interesting to glance at the past. The old Baptist chapel at Farsley was built as far back as 1777, and was intended to accommodate the Baptists resident at Farsley, Horsforth, Pudsey, Stanningley, and Bramley. The church at Farsley was constituted of members, till then under the pastoral care of the Rev. W. Crabtree, of Bradford. The first pastor was the Rev. W. Roe, who laboured in word and doctrine until the year 1795. For the space of twenty-six years from this date the history of the church was somewhat chequered; in fact, so little progress was made that the number of members was somewhat less at the end than at the beginning of that period. In 1824 the Rev. Jonas Foster entered upon his labours, and great success attended his ministrations. A considerable number of diligent and efficient workers were added to the church, and alterations and improvements were made from time to time in the old sanctuary. In 1836 it was deemed absolutely necessary to re-build the chapel to supply the wants of a continually increasing

congregation. The old chapel, which was only fourteen yards by eleven yards, was re-built and considerably enlarged; the three schools in connection with the church prospered greatly; and, as the result of God's blessing on combined effort, in 1843 seventy persons were baptised and added to the church. The year following the chapel was again enlarged by adding eight yards to its length. After thirty-four years of zealous and untiring labour the worthy pastor resigned his charge, on the ground of physical infirmity, in April 1858. He was succeeded by the present minister, the Rev. E. Parker, in September, 1859, under whose ministerial and pastoral labours the church and congregation have so much increased as to render a still larger chapel necessary. Four years ago steps were taken to secure increased accommodation, which have at last culminated in the erection of the present chapel. It is situated nearer the residences of the bulk of the congregation, and is considered by all to be a handsome and commodious structure, and an ornament to the village. The building itself is 90 feet long by 54 feet wide, and 40 feet in height from the ground floor to the crown of the ceiling, affording room for 1,200 sittings—650 on the ground-floor and 550 in the gallery. Externally the chapel is of Italian design, having a projecting porch at the front 25 feet wide, consisting of six rusticated piers next the wall, and finished with a bold entablature and ornamented vases over the piers. This beautiful chapel stands in the centre of an acre of ground, which is being tastefully laid out, the whole presenting a pleasing and imposing appearance. The architect is Mr. John Simpson, of Leeds, upon whom the building reflects the highest credit.

The openings sermons were preached by the Rev. C. Vince, of Birmingham, who took for his text in the afternoon Romans vi. 14, "For ye are not under the law but under grace;" and in the evening Ezekiel xi. 5, "For I know the things that come into your mind every one of them." Both sermons were preached to large and deeply-interested congregations, composed, to a large extent, of persons who had flocked from the surrounding towns and villages. On the following Lord's day sermons were preached by the Rev. E. Parker in the morning, and by the Rev. H. Dowson, president of Bury College, in the afternoon and evening; and Lord's Day, Oct. 24th, by the Rev. J. P. Chown, of Bradford, morning and evening; and the Rev. S. Beavan, Wesleyan minister, of Bradford, in the afternoon. All the services were well attended; but the scene when the Rev. J. P. Chown preached on the Lord's Day evening was most remarkable. The chapel was literally "packed," persons sitting and standing in the pews, crowding the aisles, and squeezing themselves into every available portion of space. It is estimated that nearly 2,000 persons were present; besides which large numbers could not get in at all, and the sermon seemed to take hold of the vast congregation with great power; the preacher, too, seemed in his best mood, taking for his text Act i., latter part of 8th verse; and dwelling with much eloquence and fervour on the necessity that exists for members of the church being witnesses for Christ. On Monday, the 25th instant, the services were brought to a close by a tea party which was held in the Free Methodist school-rooms (kindly lent for the occasion), when about 800 persons sat down to tea. A large public meeting was held afterwards in the new chapel, Alderman Yewdall occupying the chair. He was surrounded by the Revs. J. Bloomfield, Bradford; J. Russell, Bradford; E. Parker, Farsley; E. Cossey, Shipley; H. Watts, Stanningley; A. Ashworth, Bramley; J. Harper, Horsforth; J. Atkinson, (Independent), Pudsey; R. Lyon, (Free Methodist), Farsley; B. Waite, Esq., and Isaac Gaunt, Esq., of Farsley; most of whom delivered congratulatory addresses, and took part in the meeting. It was announced that the total cost of the chapel and furniture was about £4,000. At the commencement of the opening services about £530 were wanted, the sum of nearly £3,500 having been subscribed, chiefly through the liberality of the

church and congregation; not much more than £500 having been obtained outside. Towards the £530, the sum of £400 had been obtained at the various collections, leaving a balance of £130 still to be met. A very remarkable feature concerning the collections was that this large sum had been obtained without the stimulus of any previous organisation to realise the amount. Another statement made was that the friends had commenced paying their subscriptions two years before they began building, and the consequence was that, instead of having to pay a commission to the bank, the bank had to pay £30 to the fund in the shape of interest. At the commencement of the meeting an appeal was made to all present to aid in making up the £130, that the chapel might be there and then free from debt. It is, perhaps, needless to say that the appeal was promptly responded to, the Rev. E. Parker announcing after the collection was made that the collection, the proceeds of the tea party, and the gift of £20 from a friend, amounted to nearly £160, an announcement which was received with loud applause, and which was supplemented by the congregation rising *en masse* and singing in jubilant strains, "Praise God from whom all blessings flow." Thus, unencumbered by debt in any shape, except debt to the goodness of the Lord, the chapel stands in Farsley, a village with a population of 4,000 only, a noble monument of the power of voluntaryism when combined with faith in God and work for God.

RECEIVED FOR THE SAXON MISSION.

	£	s.	d.
Miss Cousin, Hebden Bridge	2	0	0
Mrs. Mitchel, Waingate	5	0	0
Salendine Nook, Female Missionary Society	11	12	10
Zion Chapel, Bacup	5	0	0
Glasgow.			
A Friend	3	0	0
Friends at John Street	3	10	0
Mr. R. Mair, Greenock	0	5	0
Mr. R. Coats	0	5	0
A Friend	0	2	6
Mr. Ormond	0	10	0
Mr. R. Cumming	0	10	0
Rev. J. Harvey, Bury	1	0	0
Rev. W. Norton, London	1	0	0
Mr. Round, Bury	0	10	

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

By Mr. Whitehead.

	£	s.	d.
Mr. G. Sheppey, junr., Cambridge	0	5	0
Mr. Hale and Friend, Clare	0	7	0
H. W. Westrop, Esq., Bures St. Mary	1	1	0
Mr. J. McRitchie, London	0	10	0
Mr. Allingham, Milton	0	10	0
Rev. C. Masterson and friends, Hoxne	0	6	0
H. M. Ogilvie, Esq., Lochee	1	0	0
A. T. Bowser, Esq., London	0	10	0
Rev. B. Maden, Ramsbotham	0	5	0
Cambridge.			
Mr. W. Riddle	0	5	0
Mr. E. Brown	0	5	0
Mr. George Arpthorpe	0	5	0
Mr. Joseph Sturton	0	5	0
Mr. John Harvey	0	5	0
Mr. J. Wells	0	5	0
Mr. John Lineoine	0	5	0
Mrs. Basham	0	5	0
Mr. Isaac Johnson D.	0	5	0
Four Friends, 2/6 each	0	10	0
Bacup.			
Mr. Samuel Crabtree	0	10	0
Mr. George Shepherd	0	10	0
Mr. John Lord	0	10	0
E. Whitaker, Esq., M.D.	0	10	0
Rev. Jonas Smith	0	5	0
Mr. J. Eastwood	0	5	0
Mr. William Greaves	0	5	0
Mr. John Law	0	5	0
Mr. A. Shepherd	0	5	0
Mr. George Shepherd, junr.	0	5	0
Mr. Richard Wilkinson	0	5	0
Mr. John Ashworth	0	5	0
Mr. V. Ashworth	0	5	0
Mr. Isaac White	0	5	0
Mr. James Hargreaves	0	5	0
Mr. James Aked	0	5	0
Mr. James Heyworth	0	5	0
Mr. James Pilling	0	5	0
Mr. Richard Hargreaves	0	5	0
Mr. John Hargreaves	0	5	0
Mr. George Hardman	0	5	0
Mr. Heyworth Stott	0	5	0
Mr. William Aked	0	5	0
Mr. Caleb Shepherd	0	5	0
Mr. John Law	0	5	0
Mr. Samuel Lord	0	5	0
Mr. John Lord, junr.	0	5	0
Messrs. Sutcliffe Bros.	0	5	0
Messrs. M. and A. Sutcliffe	0	5	0
Mrs. Hardman	0	5	0
Several Friends	0	17	0
Waterbarn.			
Samuel Howorth, Esq.	1	0	0
James Howorth, Esq.	0	7	6
George Shepherd, Esq.	0	10	0
Mr. Barcroft	0	5	0
Mr. John Shepherd	0	5	0
Mr. John Howorth	0	5	0
Mr. Henry Ashworth	0	5	0
Rev. John Howe	0	2	6
Miss Ruth Shepherd	0	5	0
Miss Ann Shepherd	0	5	0
Five Friends, 2/6 each	0	12	6
Cleckheaton.			
Messrs. Hardman and Sons	0	10	0
Messrs. H. and A. Cunliffe	0	10	0
Mr. John Cunliffe	0	5	0
Mr. Thomas Duckworth	0	5	0
Miss Taylor	0	2	6
Friend	0	2	6
Paisley.			
Messrs. J. and P. Coats	15	0	0
Messrs. W. and A. Coats	0	10	0
T. W. Macalpin, Esq.	0	10	0
Mr. Wm. Coats	0	5	0
Mr. James Millar	0	5	0
Mr. A. Gibbs	0	5	0
Rev. John Crouch, and Friend	0	5	0
Greenock.			
Mr. William Muir	0	5	0
Mr. A. Paterson	0	5	0

Mr. John Neave	0	5	0
Mr. A. Paterson	0	5	0
Three Friends, 2/6 each	0	7	6
Bethesay.			
Mrs. Colonel Scott	0	5	0
Mrs. Harley	0	5	0
Friend	0	2	6
Glasgow.			
A Friend	1	0	0
John Jackson, Esq.	0	10	0
D. H. Lusk, Esq.	0	10	0
Messrs. W. Linn and Son	0	10	0
Mr. Wm. Bowser	0	10	0
Mr. M. McLean	0	7	6
Mr. Peter Clarke	0	5	0
Mr. E. J. Scott	0	5	0
Mr. David Williams	0	5	0
Mr. Jervis Coats	0	5	0
Mr. J. Dron	0	5	0
Mr. James M. Carmichael	0	5	0
Mr. W. G. Bowser	0	5	0
Mr. W. Quarrier	0	5	0
Mr. Robert Mills	0	5	0
Mr. John Anderson	0	5	0
Mr. James Irons	0	5	0
Messrs. D. K. and J. Sliman	0	5	0
Mr. Hugh Dunlop	0	5	0
Mr. Donald Blair	0	5	0
Mr. John Inglis	0	5	0
Mr. John Dun	0	5	0
Mr. John Smith, J.P.	0	5	0
Mr. James Ormond	0	5	0
Mr. A. M. Develin	0	5	0
Messrs. Mailland and Kerr	0	5	0
Mrs. Shanks	0	5	0
Mrs. Rowet	0	5	0
Howard Bowser, Esq.	0	10	0
John Kirkwood	0	10	0
Mr. Thomas Dun	0	10	0
Messrs. James Wilson and Son	0	10	0
Messrs. Cuthbertson and Sons	0	7	6
Robert Stewart, Esq.	0	7	6
J. T. Duncan	0	5	0
Mr. Wm. Stevenson	0	5	0
Mr. A. H. McLean	0	5	0
Mr. John Nicol	0	5	0
Mr. A. M. Findley	0	5	0
Mr. W. B. Paterson	0	5	0
Mr. Charles Arthur	0	5	0
Mr. J. Wotka	0	5	0
Mr. J. Dick	0	5	0
Mr. Hugh McLeah	0	5	0
Mr. Peter Bertram	0	5	0
Mr. W. Craighead	0	5	0
Mr. David Lockhart	0	5	0
Ten Friends, 2/6 each	1	5	0
Mrs. Inglis	0	10	0
Mr. William Curtis	0	5	0
Stirling.			
Mr. Thomas Muir	0	5	0
Mr. A. Hamilton	0	5	0
Mr. T. Alexander	0	5	0
Several Friends	0	11	6
Perth.			
John Pullar, Esq., J.P.	1	0	0
Peter Campbell, Esq.	1	0	0
Robert Pullar, Esq.	0	10	0
Friend	0	10	0
Lawrence Pullar, Esq.	0	5	0
William Greig, Esq.	0	5	0
Mr. Peter Campbell	0	5	0
Mr. A. S. Walton	0	5	0
Mr. James G. Greig	0	5	0
Mr. A. Greig	0	2	6
Aberdeen.			
A. Anderson, Esq.	0	10	0
John Stewart, Esq.	0	10	0
John McGregor, Esq.	0	10	0
D. Macandrew, Esq.	0	10	0
James Lockhart, Esq.	0	10	0
Messrs. J. and A. Gibbs	0	5	0
Mr. A. C. Barker	0	5	0
Mr. J. O. Macqueen	0	5	0
Mr. James Crichton	0	5	0
Miss Harvey	0	5	0
Mr. Slacker	0	2	6
Dundee.			
Messrs. John Henderson and Sons	2	2	0
William Scott, Esq.	1	0	0
William Gourlay, Esq.	0	10	0
James McLean, Esq.	0	10	0
Messrs. Lamb & Co.	0	10	0
George Gourlay, Esq.	0	5	0
Patrick Watson, Esq.	0	5	0
Mr. Thomas Easson	0	5	0
Mr. James Patton	0	5	0
Two Friends, 2/6 each	0	5	0
St. Andrews.			
Mr. M. Mackenzie	0	5	0
Mr. William Stobie	0	5	0
Mrs. Thompson	0	5	0
Mrs. Kelloch	0	5	0
Cupar.			
A. Sharp, Esq.	0	5	0
Mr. Thomas Greig	0	5	0
Mr. A. Cooper	0	5	0
Mr. J. Robertson	0	5	0
Five Friends, 2/6 each	0	12	6
Kirkcaldy.			
P. S. Swan, Esq., Provost	0	10	0
Messrs. N. Lockhart and Sons	0	10	0
Mr. Charles Stewart	0	5	0
Messrs. John Ross and Son	0	5	0
Rev. N. Lockhart	0	2	6
Five Friends, 2/6 each	0	12	6
Edinburgh.			
W. J. Duncan, Esq.	1	1	0
Charles W. Anderson, Esq.	1	0	0
Hugh Rose, Esq.	0	10	0
Thomas Gill, Esq.	0	10	0
Walter Mercer, Esq.	0	10	0
Miss Pringle	0	10	0
Mrs. Smith	0	10	0
Mrs. Haldane	0	10	0
Mr. J. M. Macandrew	0	7	6
Mr. Gavin Goudie	0	7	6
Mr. J. Thyne	0	6	0
Rev. W. Tulloch	0	5	0
Rev. W. C. Bunning	0	5	0
Mr. John Walcott	0	5	0
Mr. William Bishop	0	5	0
Mr. C. Allen	0	5	0
Mr. John Horsburgh	0	5	0
Mr. George Macvallum	0	5	0
Mr. William Menelaws	0	5	0
Mr. Robert Crombie	0	5	0
Mr. James Scott	0	5	0
Mr. James Walker	0	5	0
Mr. E. Cruikshank	0	5	0
Mr. Thomas Hall	0	5	0
Mr. Joshua Wood	0	5	0
Mr. Robert Macandrew	0	5	0
Mr. Daniel Kemp	0	5	0
Mr. George Elmslie	0	5	0
Mr. J. C. Goudie	0	5	0
Mr. A. Cromar	0	5	0
Mr. George Primrose	0	5	0
Mr. William Gillon	0	5	0
Mr. Thomas Hall, jun.	0	5	0
Mr. Charles Anderson	0	5	0
Mr. Donald Macandrew	0	5	0
Mrs. Macandrew, sen.	0	5	0
Mrs. Alexander Watson	0	5	0
Mrs. A. Arthur	0	5	0
Mrs. Urquhart	0	5	0
Mrs. Stewart	0	3	0
Mrs. Liddle	0	3	0
Friend	0	5	0
Miss Watt	0	5	0
Miss Crease	0	5	0
Several Friends	0	19	6

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